

THE NOTRE DAME SCHOLASTIC.

DISCE QUASI SEMPER VICTURUS.

VIVE QUASI CRAS MORITURUS.

VOL. XXIV.

NOTRE DAME, INDIANA, NOVEMBER 15, 1890.

No. II.

[From the "Ave Maria."]

A Pledge Divine.

To VERY REV. EDWARD SORIN, C. S. C., Founder of Notre Dame

"I am the Lord thy God," in tones of might
Jehovah spake to Sinai's chosen seer;
Again, 'mid lowering storm clouds, soft and clear
His accents fell, and lo! there dawned a light
Before whose radiance fled the wrath-born night.
'Thy father and thy mother hold thou dear
In honor and in love; then shalt thou here
Have length of days, and glory in My sight.'

How sweet to thee, O Priest, this pledge so fair!
Amid the clouds of life thou, too, mayst see
A bow of promise, type of truth divine;
Through all thy weary years of toil and care
Thou hast the Mother Maid of Galilee
Revered. Eternal joys with her be thine!

CASCIA.

Lamennais and His System.

BY L. I. MILLER.

(CONCLUSION.)

We have seen in the preceding article that in order that we may have thought, we must have the preserving or creative act of being upholding and sustaining the mind. We will now briefly give our views in relation to the elements of thought. But, in advance, we wish to state that, as philosophy is a science of reason or of first principles, we cannot accept any philosophical teachings unless they are proved by good and solid reasons; for unverified theories and mere philosophical opinions do not belong to the domain of philosophy. Though we may be considered to be treading on difficult and controvertible ground in speaking of the ele-

ments of thought, as so many others have given different, conflicting views on the subject, yet we claim to have the right to give ours also.

In thought there must be three inseparable elements, namely, subject, object and nexus or copula, which unites the two other elements; but the three elements, though united and forming a synthetic whole, are not confounded, but really distinct. The subject or thinking principle, though it has the power of activity, is passive without the concurrence of the object which must bring it into action, because we can not think unless there be an object of thought, for to think of nothing is not to think at all. The object is, therefore, active in presenting itself to the subject. Thus, for instance, I see a tree before my window; the tree presents itself to my mind and enables me to form an idea of it, and thus the mind is brought into action.

It is evident that the material object, or any of its accidents, cannot enter the mind, for to maintain the contrary would be ridiculous and absurd; it must then present itself by means of its similitude. The similitude, according to St. Thomas, is the similitude of the exemplary idea in the Divine mind.*

The similitude divested of the matter of the object must then present itself to the mind, mirror itself upon the mind, and thus bring it into action. But evidently the similitude, phantasma or intellectual species, as it is called by the scholastics, must be something real or a reality, for otherwise it would be no similitude—it would be nothing. But every reality, except the Divine Reality, must be a created reality; therefore the similitude, or whatever else you may choose to call it, must be created and upheld by the creative act of Being. If you say that the mind

* See *Summa, P. I., A. II., Q. 16.*

or subject creates it, then you must give omnipotent power to the mind, for only God can create existences from nothing; you will then have as many omnipotent powers as minds, which is downright pantheism.

You cannot hold that the object creates it without falling into pantheism again; as the created similitude comes between the subject and object and unites, but does not identify them. But as it is created by God, the creative act, as it were, steps between them, and not only upholds the subject and object, but also the similitude by means of which the object is enabled to present itself to the subject; it is, therefore, by means of the creative act of Being that the object presents itself to the subject; and in this manner we see the existence of things, or have ideas of them.

Besides the ideas we have in the material order of things, there is also an intellectual order of ideas, which likewise must have a subject, nexus or copula. St. Thomas calls it a similitude, as quoted somewhere by Zigliara. This, no doubt, seems to be true; for truths in the intellectual order, or first principles, must be conveyed by some form, or by some similitude, to the intellect. But the similitude, the likeness of truth, is not truth itself, but means by which truth is conveyed to the intellect; and as it is not the truth itself, it must be upheld by the creating act of Being. One thing is certain that the principles are given, not found, nor demonstrated. Demonstration does not affirm its principles, for it always proceeds from them, as already known, or assumed to be known. The mind cannot act, cannot reason with them; they are the very element of its life. The question presents itself here, how or in what manner these principles or self-evident truths are presented to the mind? If you hold with St. Thomas that they are known or seen by way of their similitude, then, we think, in the same way as we have ideas in the material order.

We have seen that not only the mind, but also its thinking faculties are and must be upheld by the preserving or creative act of Being, for if God would withdraw His creative or preserving act, the soul would be annihilated. But as God upholds and preserves the thinking faculty of the soul by His creative act, it must, then, be by the creative act of God that we see self-evident truths. We must state further that the creative act of Being is prior to the seeing self-evident truths; so that we do not see them immediately, but mediately, by means of the creative act of being.

St. Thomas says that everyone can perceive,

when he wishes to understand anything, he forms some image of it by means of an example, and by its inspection he studies the subject he wishes to understand. And hence, when we wish to make one understand anything, we propose examples by means of which he may form images, *phantasmata*, in order that he may understand; hence, he concludes that it is impossible for the intellect, in this state of life, united with a passable body, actually to understand anything unless it makes use of images, *phantasmata*.

From this it appears that the Angelic Doctor holds that the first principles, self-evident truths, though purely intellectual, must have, to some extent, the contribution of the senses to enable us to possess them. Whatever it may be, let learned philosophers discuss.

Force.

What a tide of vague ideas surges through the mind at the mention of the word "force"! Of all the mysteries of the physical world none more difficult of solution is found than that of the nature of force. To attempt to define it would be but to make our ignorance the more palpable. Where the greatest minds and the highest geniuses have failed it would be vain for us to make pretence of knowledge. But, though knowing nothing of its "nature," we see its effects in all the world around us; and as the effects differ we learn to distinguish different kinds of force. We have even classified them as mechanical, physical, chemical and vital forces. But, if we trace all our ideas of its nature to their beginning, we shall find that they are formed in our own consciousness, which has its seat in our vitality, and especially is this true of that kind of force termed "vital."

The common designation "energy" is applied to all these classes, because there is such a close connection between them that any one energy may be remoulded or converted into the form of another.

Mechanical energy, or the motion of visible masses, may be changed into heat, electricity, magnetism, or even light; and the disappearance of energy in any form is simply its conversion into some other invisible form. When the rifle-ball strikes a target the energy of projection is by no means lost; it is merely transferred to the molecules and atoms of the ball and of the target in the form of an invisible heat-quiver. Nor is this connection between different kinds and forms of energy a mere vague assertion of cause and effect. Not only is the chemical

energy the cause of the projectile force of the ball, but the mechanical force of the ball is really the chemical energy in another form.

The idea of natural forces is quite separate from any ascertained measure of their energy. The knowledge, for example, that all the particles of matter exert an attractive force upon each other is true physical knowledge, even though we did not know the further truth that this force acts according to the numerical rule ascertained by Newton. To banish from physical science all knowledge which cannot be reduced to a numerical expression is a dangerous abuse of language. Of the force of gravitation all we know is that it is an attractive force operating between the particles of matter in the exact measure ascertained by Newton, that is, "directly as the masses, and inversely as the square of the distance"; but this law affords no explanation of itself.

We will now endeavor to show that one form of energy may be transmuted into another, as percussion into heat; it may be confidently asserted that whenever visible force is apparently destroyed by percussion or friction, another form is generated which we call heat. Thus a piece of copper placed upon an anvil may be greatly heated by successive blows of a blacksmith's hammer. So also the collision of flint and steel will cause heat, or a facile experiment may be tried by merely rubbing the hands together. But from this we cannot infer that *any* force may be transmuted into *any* other, as, for example, memory into gravitation, because they have two distinct natures.

But now, on what grounds do we assert the conservation of energy? Inductively, we can allege no evidence except the sensible phenomena presented to us throughout the world. No force, however, save that of which we are conscious from our own muscular efforts, is immediately known to us. All other force is indirectly known through the changes we attribute to it. We cannot prove the continuity of motion by assuming that force is persistent, and then prove the conservation of energy by assuming that motion is continuous.

Let us now consider the indestructibility of matter, the continuity of motion and persistence of force. This question applies to all: does matter, motion or force diminish in quantity? Quantitive science implies measurement, and measurement, a unit of measure. Then the validity of the question depends entirely upon "the constancy of the unit of force."

Chemical energy operates within still more minute distances, and we cannot see immediately

its manifestations as motion. But in the projection of a cannon ball by the explosion of powder we have an obvious proof that it does not differ from other forces in this respect. Known as chemical affinity, it aggregates atoms and resists their separation. The gases, oxygen and hydrogen, mixed in the proportion of one to two by bulk, present the energy of chemical elements, and possess great energy in the dormant state. The mere application of a lighted taper, or a passage of an electric spark, is sufficient to start a mutual combination of the most terrible power, as has been seen in the accidental explosion of the oxygen and hydrogen gases kept in a mixed condition.

Indeed, in chemistry, the system of adjustment among the different properties of matter is especially intricate and inobservable. Some of the laws which regulate chemical combination were discovered in our time, and are among the most wonderful and beautiful revealed by any science. They are laws of great exactness, having invariable relations to number and proportion. Each elementary substance has its own combining proportions with other elements, so that, except in these proportions, no chemical union can take place.

We now leave the force of chemical union, and proceed to discuss that which subsists between the smaller particles of matter. If we suppose the continual subdivision of a grain of sand until we arrive at its properties, we call the result a molecule; and nothing smaller than this is entitled to be called sand. If we continue this subdivision further, the molecule separates into its chemical constituents, silicon and oxygen. Thus we arrive at last at the smallest body which can be called silicon and the smallest which we can term oxygen; nor have we any reason to suppose that either of these is capable of further subdivision, since we regard oxygen and silicon as simple substances.

The deeper we go into science, the more certain it becomes that all the realities of nature are in the region of the invisible, so that the saying is literally and not figuratively true, that the things which are seen are temporal, and it is only the things which are not seen that are eternal. For example, we never see the phenomena of life disassociated from organization, for life is the cause of organization. An illustration is derived from the shells of the animals called "Foraminifera." No forms in nature are more exquisite; yet they are the work and the abode of animals which are mere lumps of jelly without parts, organs or visible structure of any kind. In this jelly, nevertheless, there works a

vital force capable of building up an organism of the most complicated and perfect symmetry. Though we do not see this vital force, still of its existence we are as certain as we are of its visible effects; nay, our reason tells us that it precedes and is superior to these. We are as ignorant of its nature as we are incapable of producing it. One may truly say of it that "it is invisible, imponderable, and all our words for it are but circumlocutions to express its phenomena or effects." The modern view, in reference to this vital force, is simply a collective name for the sum of the phenomena displayed by living beings. It is now known that at least some of the phenomena manifested by a living body are due to one or more of the ordinary physical forces—heat, chemical affinity, electricity, etc. But the manifestations of feeling and consciousness are a mystery which no physical hypothesis can clear up.

It has been observed that the limits of stature and growth in animals and vegetables, the persistence of form and the reparative power manifested by the spontaneous restoration of injured or damaged parts, are forces wholly different from those physical and chemical forces which govern inorganic matter. Why, in the process of growth, do bones remain bones, arteries arteries, and nerves nerves; and why is growth controlled in its degree by the use or purpose to which the parts are put? These questions admit of no answer, so far as the laws of physics and chemistry are concerned. They are referable only to another force or energy wholly different in kind.

In conclusion, we may say that the interpretation of all phenomena in terms of force is nothing more than the reduction of our complex symbols of thought, and that force is but a symbol of unknown reality—a power, the nature of which remains forever inconceivable, and to which no limit in time or space can be imagined.

H. L. PRICHARD.

John Philpot Curran.

In reading history there are few things more striking than the dissimilarity in character of ages that closely succeed each other. In one country and in one century it is easy to observe a great contrast between the successive objects and passions, tastes and manners of the same people. The Americans of the time of Washington were as unlike the Americans of our time as the English of the time of James I. and Lord Bacon were dissimilar to the English

of the time of Cromwell and Milton; as these again were entirely dissimilar to the contemporaries of William and Locke. As the era of Walpole and Bolingbroke differed from the era of Pitt and Fox in English politics, so there is also a marked difference in Irish politics between the days of Curran and Grattan, and that of Parnell and his followers in our own time.

To consider the character of a great man, we must consider the nature of the society in which he moved, and the influence of the passions of his age. A man who is a political leader and lawyer is not like the poet and philosopher, who lead isolated lives, removed from the passions of their contemporaries. A public man is a part of the unit; between him and the people there is a reciprocity of influence which affects the character of the leader as well as the minds of the people. However, the really great man is not the creature of his own times. The great man's life is a compromise between his own individuality and the people he leads. He feels the aspirations of his time and gives them publicity; he rises above the transient prejudices of his age, guiding his course according to the principles of exalted views, and gains everlasting fame. The age of Curran was an age of bigotry and oppression; it was an age when it was a crime to be an Irishman or a Catholic; it was an age when Ireland was ruled by the descendants of the scum of English and Scotch society imported by Strongbow and Cromwell.

John Philpot Curran, who was born at Newmarket, Cork, in 1750, is considered the greatest of Irish lawyers, and one of those remarkable men who struggled for Irish legislative independence in 1782. Molyneux, in his "Case of Ireland," impeached the legal authority of the British legislative power in Ireland; Swift, by his wit, public spirit and literary attainments diffused Irish sentiments among the English settlers; Dr. Lucas, imbibing the sentiments of Swift, asserted the principles of Molyneux; Henry Flood organized an Irish political party; Grattan, like Washington, slowly but surely, led the way to independence, while Curran was the advocate of Catholics at the bar, on the platform and in Parliament.

Lord North, the English Prime Minister of the time, was opposed by the Buckingham party and by the Shelburne interest, by Charles James Fox, and by Edmund Burke, the greatest of all. Lord North's government has been called "An Iliad of blunders." Burgoyne's army had surrendered to the power of young America, and England on all sides was menaced with danger. The English settlers were little better than a

garrison. The Irish still had their Parliament; but the Catholics, who composed four-fifths of the people, had no voice in that Parliament. For two centuries the tide of bigotry had swept the land, but now there was a reaction. Barry Yelverton discussed in a surpassing style of legal ability the law of Poyndings; the penal code was denounced by Gardiner and Sir Hercules Langrishe; the mutiny bill was discussed by Gervaise Bushe; and the supremacy of the British Parliament was attacked by Brownlow and the celebrated Denis Daly. The country was in a state of physical misery and manufacturing discontent. Into the political whirlpool of this time there were thrown three ingredients of magic, which were to cause excitement and commotion; and the wizards were to appear, and, by the spell of their poetic, forensic, and romantic eloquence, were to disenchant the Irish of their subservience to England, and make them wish for political independence and national fame; then burst forth the genius of Grattan, Curran and Flood, which is "racy of the soil." The Americans had gained their independence; and as the voice of liberty crossed the Atlantic it was echoed and re-echoed by every mountain and valley in Ireland. Curran, like his fellow co-workers, wanted a distinct Irish nationality, but not a total separation from England. Curran displayed the intellectual and national character of his country, as Emmet and Sarsfield, Wolf Tone and Fitzgerald, vindicated their patriotism by suffering and death, Curran displayed his at the bar and in the senate.

It is sometimes said that a strong resemblance may be discovered between the oratory of that other gifted Irishman, Edmund Burke, and Curran; yet there is a difference. Both possessed reason and imagination in the highest degree; but the maxims to which these powers led them were different. Burke had a respect for power, rank and title, and had a reverence for institutions that governed the world; Curran looked at institutions as connected with freedom. Burke contemplated with gravity the age of chivalry, with its splendid array of pageantry; Curran thought of its oppressions, and never lamented that the "age of chivalry was gone." Burke was pathetic for fallen greatness; Curran for the suffering of the poor. Burke's knowledge was more scientific, more extensive and discursive. He was a philosopher, who could describe the spirit of a particular age and the resources of a strong empire; Curran was less of the philosopher, but knew the wants of the people, and fully understood the human passions. Burke, with all the flower of rhetoric,

announced a political truth; Curran inspired his countrymen with the love of freedom. The former was more commanding and instructive than persuasive; the latter made his audience feel that they were his equals. The former had more exalted conceptions, dressed in a gorgeous display of words; the latter had a charm of eloquence that made his hearers feel better than they felt before. When Curran rose to sublimity his hearers rose with him, and forgot that they were soaring on another's wings; he awoke the chord of human ecstasy, and made louder those vibrations which are never still.

Every man who loves human nature delights to contemplate the character of Curran. He was of humble birth; he had no rank or fortune, and by his own energies he put them both into comparative scorn. He was an ornament to the Irish bar, and for forensic eloquence has not been surpassed in modern times. His eloquence is remarkable for imagery, and the figures are exquisitely beautiful. He had a fertile imagination, and great judgment; he was a wit, and turned every jest into a metaphor; but the great charm of his eloquence was his fervor. He never prepared his speeches, but depended for inspiration when he was speaking. He was a poet, and wrote some pieces of considerable merit.

The close of the eighteenth and the beginning of the nineteenth century form an era of revolution in politics and government; it is the time when was acted the great drama of political independence in Europe and the New World, and Curran is one of the actors. From the time in which he appeared as an unfriended man to act his part, his history makes a part of the annals of his country; once upon the scene, he is always before the eye, and still a hero. In that great storm for Irish independence, by his own powers of mind, he lifted himself above the tumult of the storm, but liked to cling to the heavings of the wave. In Parliament he was the assailant most dreaded; in the law courts he was the advocate most sought; in both he was the object of all the powerful passions of man but rivalry. The revolution of 1782 was a reviving effort of nature to throw off the phantom that sat upon her breast and that struggled with her for life and death. The country was a commonage for English adventurers, and the "Volunteers" made it a land of freedom. The history of that period is not yet fully written; but when the temple of fame is erected, the name of Curran in letters of gold must be among the loftiest on its portal.

HUGH O'NEILL (*Law '91*).

After Examination.

Impavidi longo vetitum proponere mentem
Viri nefas, alter licet
Vertice sub tumido.

Legitimum jus denormat, ruit omnia bile:
Mens fertur alis, impotens
Sollicitare novam

Ætatem, vetula delapsa, gignere laudes.
Optatus exitus, jocus,
Et manum strepitus

Pene simul poterint meritos persolvere honores!
Sudore perditio madet
Assiduus studiis

Cultor! Suppicio quisnam per tempora multa
Affigitur? Demittitur
Ingenius, quid erit

Fortius hac vi cœlesti? quis jure fruentem—
Etsi ligata vinculis
Acciperet soboles

Lucem—thesauro quisnam spoliare valeret?
Cur inde gloriosus es
Victor ovans? trepides?

Conspicuam tua fert nobis victoria palmam,
Magnumque subditis decus,
Non dedecus meritis.

S.

Horatio and Friendship.

BY THOMAS J. HENNESSY, '93.

In Shakspeare's plays we find human nature depicted in all the various shades and colors of which it is susceptible. He did not—as most of our modern poets do—search the *daisied* fields, or seek the solitude of sequestered groves, to find a fit theme to display the wonderful genius of his superb imagination; he took man, mortal and human, and found in him sufficient requirements for all his wants.

In this century of ours, when all nations and peoples are striving to surpass each other in refinement and culture, a person cannot be considered as having received a liberal English education without having acquired a taste for the works of that great man, the poet of all ages. We ought to know at least something of the greatest productions of his inventive genius.

In reading "Hamlet," which is acknowledged by all critics as the best tragedy ever written, we find a true friend depicted in the *character* of Horatio, whose dominant trait is kindness and generosity. He is the possessor of all those noble qualities which make a soul great and unselfish. Like a heaven-sent star to the weary tossed mariner were the shining beams which

emanated from Horatio's magnanimous soul and lit up the gloomy path of life on which Hamlet trod. He (Hamlet), like a sincere penitent, opened his heart to him, and Horatio, like a true friend, soothed his troubled heart, consoled him in his affliction and, helped him to bear patiently his load of sorrow.

How many have been saved from destruction by the kind words and gentle admonitions of faithful friends! Life would indeed be dreary for some were not its pathways strewn with the roses of friendship.

There are very few who have no enemies; without enemies we cannot have friends, while it is the truest, best and bravest men that form the subject-matter for backbiters and calumniators.

Horatio is not selfish nor obtrusive. He endeavors to keep himself and his noble qualities in the background, where he is seen by those who study his character.

The last moments of Hamlet's life are truly pathetic. Stretched on the floor in the castle hall by the treacherous rapier of Laertes, his soul, about to depart for another world, resembles a down turned lamp which continues to flicker for some time. Horatio, grieved by Hamlet's situation, and seeing that nothing would be now worth living for, is about to drink the cup of "potent poison," when Hamlet, with his dying breath, asks him:

"Absent thee from felicity awhile,
And in this harsh world draw thy breath in pain,
To tell my story."

Horatio obeys his dying injunction, and with moist eyes and swelling heart exclaims:

"The rest is silence;
Now cracks a noble heart. Good-night, sweet prince;
And flights of angels sing thee to thy rest!"

Thus Hamlet expires, but Horatio lives to tell his tale to many a noble Danish *Thane*.

The Vicar of Wakefield.

In this work the style is so simple and easy, the story flows along with what apparently seems to be such an absence of effort, that the reader forgets the mode of expression, and is likely to believe that he could write as well. But, as has been observed by some authority, the difficulty of this style is known only to those who attempt it.

Probably, the simplest work of which our literature can boast is Goldsmith's genial, domestic novel, "The Vicar of Wakefield." The misfortunes that attend the family of the Vicar, even in the hands of a less capable writer than

Oliver Goldsmith, would be interesting; but in his hands they become much more so. Although the incidents are in the main improbable, yet, as Goldsmith himself says, "the regulation of a book is raised not by its freedom from defect as by the greatness of its beauties"; instead of diminishing, this rather enlivens our interest. Our chief sympathy in this work is centred around the character of the Vicar—a character of such kindness and benevolence that the reader insensibly suffers with him the trials he had to undergo. He is endeared to us not only on account of his many good qualities, which constantly show themselves, but also for his little weaknesses. His pride in his favorite "hobby," the Whistonian controversy, and the vanity which his learning excited in him, show him to be eminently human. When reverses fall upon his household, his fortitude and resignation to the Divine will give a pathetic moral picture.

But in the humor which pervades the whole book lies one of its most irresistible charms. It is that humor which Thackeray has defined as the best: "That which contains most humanity, that which is flavored throughout with tenderness and kindness." Who could read of the historical picture which when completed was too large to be had in the house, of the bargain of Moses for the spectacles, or of Geo. Primrose going to Holland to teach the Dutch English before he had learned to speak Dutch, without feeling those pleasures that drive dull care away?

Scattered throughout, arising naturally out of the characters, are critical dissertations upon many of the leading political questions, especially as to the state of the criminal code in England and the means to reform it. And, strange to say, Parliament has since effected, and in the manner outlined by Goldsmith, the changes which he suggested.

The closing of this story is peculiarly happy. When everything seems to conspire against the happiness of the family, we note a golden lining creeping about the dark cloud of despair which is gradually enveloping them. We see it spread itself over, shatter the cloud, and burst forth into one of those glorious sunsets that herald a glorious to-morrow—a to-morrow of prosperity and happiness for the sons and daughters of the worthy Vicar; a to-morrow of peace and contentment for the Vicar of Wakefield and his beloved spouse.

J. R. FITZGIBBON, '93.

College Gossip.

—A good many people who were at Appleton Chapel, at Harvard College, on Thursday, Oct. 30, must have thought that the millennium had come when they saw a Roman Catholic Bishop in his clerical dress standing in a Protestant pulpit giving out the hymns "Nearer, My God, to Thee!" and the "Rock of Ages," and joining himself in the singing, and then delivering to a

congregation of Protestants a discourse on the "Evidences of Christianity" which enthralled them by its eloquence and its spirituality. In 1750 Chief Justice Dudley, of Massachusetts, gave a fund for an annual discourse, the subject to be one of four. Two of them were these: "The Abominations of the Church of Rome" and "The Evidences of Christianity." The persons selected to deliver these addresses have their choice of subjects, and it is needless to say that when Right Rev. John J. Keane, Rector of the Catholic University of America, was selected to deliver the Duleian lecture for 1890, he chose to deliver the second subject. It is true, however, that a lecturer might choose the former subject, and speak instructively upon what the one Christian Church "abominates." In the congregation which filled the chapel were all the distinguished men of Harvard faculty, a number of Catholic and Protestant clergymen from Boston, a large number of ladies and several hundred undergraduates.—*Ex.*

—The improvements on St. Catharine's Normal Institute, Arlington and Harlem avenues, are rapidly nearing completion, and the plain brick building will soon have the appearance of an imposing structure. Work was commenced on the new extension—which will form the main building—last spring, and the kitchen and dining room are now in use. The school building formerly consisted only of the left wing which fronted on Arlington avenue. The extension has been built in the rear of the original structure, and when the wing on the right is finished the front will be on Harlem avenue instead of Arlington avenue as heretofore. The foundation of the extension is of heavy blue stone, and the building has four stories. The lower floor will be used as the kitchen and dining hall, the second as parlor and study hall, the third as recitation-room, and the fourth as a dormitory for the accommodation of the boarders. The second floor is so constructed that by throwing open the folding doors between it and the floor of the old structure a commodious hall is formed for entertainments and exhibitions. When the present main building is completed, the Institute will have a frontage of 80 feet on Harlem and 80 feet on Arlington avenues. The school was started in 1875, and the building erected the same year. The classes then contained only 30 scholars and a small corps of teachers. To-day there are 180 pupils enrolled, with 16 teachers. The school is conducted by the Sisters of the Holy Cross, whose Mother-House is at Notre Dame, Ind., where the candidates for the sisterhood are sent to make their novitiate and final vows. The school has a charming situation on the hills of the northwestern section of the city, and from the top story of the building a magnificent view of the county and river greets the eye. The location is but a block from Lafayette square, and only a short distance from St. Pius' Memorial Church, where the boarding scholars attend Mass and services.—*Baltimore Herald.*

NOTRE DAME SCHOLASTIC.

Published every Saturday during Term Time at N. D. University.

Entered as second-class matter at the Post Office, Notre Dame, Ind.

Notre Dame, November 15, 1890.

The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWENTY-FOURTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

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The Editors of the SCHOLASTIC will always be glad to receive information concerning former students and graduates of the University.

—The annual retreat of the Catholic students began on Thursday evening, and is now in progress under the direction of the Rev. Walter P. Elliott, C. S. P. The exercises will conclude to-morrow (Sunday) morning.

—Father General visited the Minims last Tuesday. He gave them a beautiful instruction on the souls in purgatory; and in words, characteristic of his own charitable heart, recommended them in the most earnest manner to remember the holy souls in their prayers, telling them that "now is the time, when they are young and innocent, to form habits which will become in time a second nature."

—We are pleased and honored to note the presence amongst us of the distinguished American Catholic historian and Editor of the New York *Catholic News*, Dr. John Gilmary Shea, who, with his accomplished daughter, Miss Emma,

is visiting Notre Dame. They arrived on Thursday evening and will remain for some time, while Dr. Shea takes a much-needed rest and inspects the numerous treasures and monuments in Bishops' Memorial Hall under the tutelage of the Director, Prof. Edwards, whose greatest delight it will be to display his immense and unique collection.

Unprofitable Acquaintances.

"How careless one becomes of new faces here in school!" some one remarked to me a few days ago. Yes; and why not? Every day, almost, brings new faces into the playground and the study-hall; and, my friend, do you think you could become acquainted with them all if you tried? No, I can answer for you; I am certain you could not. True, you might succeed in learning the name of every boy in the yard, where he lived, and a great many other data concerning him, but would you presume to say: "I am acquainted with him." No; there are boys here, no doubt, with whom you could never become familiar. They live within themselves, or perhaps they belong to some one else, and their time is entirely monopolized. A few, a very few attempts would convince you that you have nothing in common with them; you can be of no service to them; you could give them no advice, nor would they offer you any; and so you pass on your way, they on theirs, and you are as well acquainted now as you ever will be, in all probability. Yes, and it is just as well. Why should you seek to form an acquaintance or friendship? I will tell you. If you feel that you can impart advice, assistance, or sympathy, then you should endeavor to do so. If you can help a brother over some rough spot, if you can banish a dull or care-worn look from his countenance by a genial smile or humorous anecdote, then make his acquaintance at once. But if you are convinced that you can be of no service to him, but may only serve to annoy and vex him by your importunities, then you are not justified in wasting his time.

I know objections may be raised against this. You may say: "A friendly conversation, though of no benefit to either, serves very frequently to kill time which otherwise would drag heavily." Now, do you not see your statement is liable to different interpretations? If it serves to pass away an otherwise idle hour then it is a benefit, and your statement is a contradiction; but if you mean to absolutely kill or squander an hour of your time, you are guilty of a theft. You have

taken that which does not belong to you, and which you can never refund. It is the economy of moments that will make you learned in any profession; for life, at best, is too short to waste any of it, and if you fall into the habit of wasting whole hours you might as well stop right where you are,—you will never succeed. You are going in direct opposition to the experience of centuries: and not only that, but you may be the cause of the failure of some one else whom you have hindered, in your persistent efforts to kill time. We are comparatively free from this latter evil here, owing to the watchful care of our instructors; but I have seen instances where such was not the case; where one idle boy, in his endeavors to kill time, was a source of constant annoyance and dread to every one of his acquaintances within his reach. I can imagine nothing more distasteful than to receive a visit from an idler when one is in the very midst of some duty that must be performed at once. He wishes to be courteous, but, inwardly, how heartily he *wishes* his visitor on one of the "South Sea" Islands no one can fancy but he who has suffered from a similar instance.

If you fall into this habit once, you will find it very difficult to correct; and when you go into the world it will cling to you until those whom you once enrolled among your friends will absolutely shun you as if you had committed a crime. Then you will begin to learn what you should have known at first: that there are those in the world who have too much to do, too many duties demanding their attention, to waste any of their precious moments in assisting you to kill time. The great trouble is, we form too many transient acquaintances; they engross all our time and leave us nothing for permanent, enduring friendship, and less still for the reading of standard authors and the deep cultivation of our intellect by observation and quiet reflection. An unprofitable acquaintance is an enemy in every sense of the word. "For he who does not good, works evil." The evil may not be apparent, but it is there, nevertheless, as you will surely realize in after years. A great difficulty you will encounter here is to determine exactly who is to you an unprofitable acquaintance, and the only safe guide here is your own conscience. If you feel that you have not, cannot receive any benefit, can be of no service to your friend, then it is your duty to strike his name from your list and associate with him no more. You will find this a safe plan if you are honest with yourself. Be certain that you allow not prejudice to warp your judgment, and you need never fear of making a mistake:

D.

Christianity's Services to Mankind.

The services rendered to the world by Christianity are innumerable. It has soothed all the sorrows of humanity, paying a proper regard to its many imperfections, and consulting, with a condescension worthy its great wisdom, our frailties, our self-love and our delicacy of feeling. So many are its acts of charity, so many its admirable institutions, so many its sacrifices, that it not only claims our highest admiration, but wins our deepest love, and forces astonishment from its greatest enemies. It has erected hospitals, endowed colleges, and fostered works of charity in all nations and in every clime.

In all ancient history, we never read of the institution of hospitals or of asylums for the orphaned or the infirm. These are the children of Christianity. Before it came to enlighten the world, they were wholly unknown, for they are the natural results of charity, which originated with the Saviour of nations. Philanthropy was unable to do that which Christian charity has accomplished. Even in primitive times, the believers in Christ, instructed in this great virtue, formed a general fund for the relief of the poor, the sick and the traveller. This was the commencement of hospitals. When the persecutions ceased and the Church developed, institutions were founded more worthy of herself. That class which had heretofore been passed unheeded by the world now found themselves the object of the sincere sympathy of those who had received a fair share of the goods of this world. Instead of the slavery and crime, to which they were reduced when paganism ruled, the poor received alms and assistance from the charitable believer. Hospitals for the infirm were erected; orders, the members of which devoted themselves to the care of the indigent and the stranger, sprang up in the Church, and the whole world became animated with Christian charity. Such was the humane spirit engendered in the hearts of men by its influence that some men voluntarily gave themselves up to slavery to redeem their captive brethren. Asylums for the orphans, the blind, the deaf and dumb; hospitals for the sick and the infirm, refuges for the wayward and the outcast—these are the work of the Christian religion. In the towns where Moslem cruelty held full sway; in the cities where the fever and the plague worked havoc among the sons of men, amid the snows of Mount St. Bernard, there has the spirit of charity blossomed and brought forth fruit.

But not only in alleviating the sorrows of the

poor has the Christian religion benefited the world. It has enlightened mankind. The Church never feared the light of science. It has at all times fostered and cherished it, and sought to advance it. For this purpose she has established universities, colleges and schools. The Benedictines and the other great orders of the Church opened in their monasteries schools for the free education of youth, and at the old Cathedrals were established the first free schools known to the world. As in the course of time the art of printing was discovered and education became necessarily more general, there followed the establishment of religious orders, whose sole object was the education of youth and the propagation of the Faith. In a short time these schools were opened in all parts of Europe.

Science has ever received the encouragement of the Church, and through her influence have voyages of discovery been undertaken, academies been formed, and learned researches of all kinds been made.

Art has also received from her the fostering care it needs in order to thrive. In those grand old Middle Ages, the wealthy, animated by the spirit of the Church, used their wealth not only in assisting the needy and the unfortunate, but they erected monuments on which the masters of architecture, painting and sculpture rendered their works almost imperishable and their names immortal. In this day, when the spirit of Christianity seems almost extinguished in the hearts of the majority of the wealthy, how seldom do we hear of men of wealth devoting their means to any such purposes!

Christianity has been, then, a great blessing to man. It has, besides what we have enumerated above, encouraged agriculture, fostered the useful arts, protected commerce, ameliorated the laws, rooted out the miseries of slavery, and purified government. These are all the work of that spirit which came into the world with the Redeemer of men. So long as men are influenced by this spirit, these works will flourish.

A Social Problem.

Each succeeding age has its own characteristic form of literary expression. Drama and poetry have been; to-day, the novel is the favored vehicle for the propagation of an idea. The nineteenth century has witnessed the birth, growth and development of fiction. Every attempt at social, political or religious reformation finds its way easiest to public attention in the shape of romance.

The measure of an author's success depends largely upon his ability to blend the pleasing with the instructive, the practical with the philosophical. "Looking Backward," by Edward Bellamy, is a novel of no little merit. The idea the author would promulgate, while, perhaps, not one of recent birth, is one that is beginning to receive more earnest consideration.

The present tendency is toward centralization—centralization of power and capital. One would naturally suppose that as knowledge is disseminated among the people, they would become better prepared for self-government; but experience shows that the citizen does not maintain his individuality, while the masses tend to unify, and but the few are asserting control. While Mr. Bellamy's theory is utopian and impossible, it presents abundant food for reflection, and shows whither "we are drifting." Shall all departments of business, of trade and of life be subject to governmental control? Emphatically, no! "A nation least governed is best governed." This, in no sense, means the entire absence of law and order, that would be absurd; but just sufficient legislation to protect the rights and promote the interests of the citizen.

America is destined to be the battle ground for the solution of the great social problems. Down beneath the turmoil of trade and the bustle of business, there is a low rumble of discontent. Boycotts, strikes and lockouts manifest the disaffection of the toiling masses. What is to be the result? How is this warfare between capital and labor to end? None can say. We all fear the outcome. "Looking Backward" is a timely work; it is worthy of careful reading.

J. B. SULLIVAN.

Books and Periodicals.

—A new "Life" of Christopher Columbus is announced for the first week in December. It is a translation of the celebrated Italian work of Francesco Tarducci after the latest documents. A notable feature of the work will be the twelve full-page illustrations after the grand paintings, by Luigi Gregori, which adorn the halls of the University of Notre Dame. The translation has been made by Dr. Henry F. Brownson, of Detroit, Mich., whose name alone is a guarantee of its excellence. He is also the publisher, and to him all orders for the work should be addressed.

—*Donahoe's Monthly Magazine* for December gives the conclusion of Peter McCorry's review of the great book of the Most Rev. John Healy; "The Drift of Pulpit Oratory," by Joseph Scott; "Sayings of Cardinal Newman," being extracts

from his books; "Glimpses of Irish Industries"; "The Late Rev. Henry Carpenter and the Church"; "Disgracing Old Irish Names"; "Desecration of the Stage"; "Catholic Young Men"; "Science and Religion"; "Bishop Keane at Old Harvard"; "A Tale of the Great Famine"; "The Late Wm. Francis Clarke, S. J." These are but a few of the many articles in this issue.

—We are indebted to the author, the Rev. Joseph C. Carrier, C. S. C., for a copy of a pamphlet, entitled "Histoire Chimique et Physiologique d'une Bouchée de Pain." (The Chemical and Physiological History of a Bit of Bread.) It is the first of a series of lectures which Father Carrier is engaged in delivering before the *Union Catholique* of Montreal, and is replete with valuable information, set forth in an interesting and instructive manner. The distinguished author is the Professor of Natural Sciences in the College of St. Laurent, Montreal—a position which for a number of years previously he had occupied in the University of Notre Dame. His researches and investigations in the domain of science have been marked by genius and ability of a high order, and the members of the *Union Catholique* are to be congratulated on securing him as one of their lecturers.

We Want Cheap American Books.

TO THE EDITOR OF THE *South Bend Times*:

I learn with astonishment that the opposition to the international copyright bill—which, following the opinion of Henry Clay, secures cheap American books for Americans and does justice to an influential class of professional men—comes from some members of Congress who represent country districts.

Now, we people who live in the country suffer most from the present legalization of literary theft. American books are dear. Foreign books are cheap. You can buy a trashy English novel for almost nothing. Our young girls can feed on the snobbishness of "The Duchess," the nastiness of "Rhoda Broughton," or the immorality of "Ouida," for a few cents. The country is flooded with even worse trash, because it can be had for the stealing. The books our children read in their moments of leisure are English or French. We have Thackeray and Dickens cheap, too; but we had those great masters cheap while they lived, and we stole the fruit of their labors!

The foreign novel has destroyed the old American spirit. Our young people know more about dukes and London fashions than their fathers and mothers did, and they are less patriotic, less national in feeling.

Half the girls in "society" dream of marrying a foreigner with a title. They take an American husband when their money will not buy even a Russian. No wonder that foreigners say: "Any American girl would sell herself

to be a countess." It *seems* true, and we can blame it on the rage for foreign novels. This unrepentant, undemocratic evil grows. Literature fosters it.

If a man lives in a big city, he can get all the books he wants from a library. If he lives on a farm, he must buy books. He can buy *Robert Elsmere*—a book which had only fashion to commend its unchristian principles—for almost nothing; he must pay a dollar and a half for *Ben Hur*—a book which ought to be in every family!

The lack of law permits the American publisher to pirate any English book he likes. He steals all the trash he can, with occasionally a good book. The American author has no chance against such competition. He must live by the magazines or newspapers; he cannot afford to write books. Or, like Mr. James, Mr. Marion Crawford, and Mr. Bret Harte, he must leave the country.

We need American books at reasonable prices. This need, the international copyright law, which is to come before Congress early in the new year, will supply. And men who represent American farmers ought to support it.

Mr. Robert Underwood Johnson, in a forcible pamphlet, says: "It is idle to declaim against caste on Fourth of July platforms when the young men and women who listen to you are imbibing in their daily reading ideas of snobbery, worship of rank, French social impurities and many other alien notions."

MAURICE FRANCIS EGAN.

NOTRE DAME, IND., October 25, 1890.

Local Items.

—Retreat!

—It came at last.

—Now for examinations.

—Lawn tennis in November, eh?

—Last Thursday was an ideal "rec" day.

—On whatever subject he talks, he is always Ernest.

—Success to the lecture committee! Their plan is admirable.

—The double windows have inaugurated a spell of fine weather.

—The duties of the Recording Secretary will be defined in the new laws.

—That yelping and howling of a certain canine must stop or he will get hurt.

—"Class Honors" in the Preparatory and Commercial courses appear in this issue.

—A great number of applications are on file for admission to the ranks of the festive Nimrods.

—The committee on constitution has done noble work. *Ernestness* of purpose accomplishes much.

—The privilege of the floor was denied them, though their case was cleverly put before the house by Erni.

—Any inquiries as to a special meeting held by the members of one of our societies shall not be given attention.

—There are some very exciting football games on the *tapis* between the north and south sides of Brownson Hall.

—Masters M. Priestly, of Des Moines, and C. Langley, of Chicago, are the latest arrivals among the Minims.

—St. Martin's festival should be raised to the dignity of "first class with an octave." His "summer" is delightful.

—The class in gymnastics is well attended. Physical culture forms a prominent part in the curriculum of education.

—The first of the series of essays for graduation in the various courses of the University will be given out early next week.

—PROF.: "What is an arc, Mr. C.?"

GENIAL C., FROM THE SUNNY SOUTH: "An awk is a potion of a secumference."

—In numbers there's safety, only sometimes; and each erstwhile jocund "skiver" now bitterly laments his neglect of the safety of No. 1.

—A good subject for an extemporaneous debate would be: "Is it dishonorable to denounce a classmate who 'copies' at a competition?"

—The Philodemics made a good move in recently changing their quarters. If they are wise in their generation, they will not reconsider it.

—Under the able captaincy of F. B. Chute the members of Company "B" are fast gaining a high degree of perfection in military tactics.

—The Rev. Fathers Hedges and Doyle, C. S. P., are most welcome visitors to the College. They are kindly assisting in the conduct of the students' retreat.

—Rev. J. B. Crowley, of Laporte, Ind., was a welcome visitor to the College on last Wednesday. He placed his two nephews in Brownson Hall.

—Among the welcome visitors to the University during the past week were Brothers Austin and Francis De Sales of the Presentation Convent, Cork, Ireland.

—The two extra hours of "rec" on last Tuesday were very much enjoyed by the students. A game of Rugby on the Senior campus caused considerable excitement.

—The bulletins for September and October, which were sent off during the week, are spoken of as indicating good, serious work by the larger number of the student body.

—TO ANXIOUS INQUIRERS:—No; we don't think that bicycle-riding necessarily leads to light-headedness. N. is hardly a case in point, as he was probably born that way.

—A committee of four—Messrs. Quinlan, Du Brul, Murphy and Hannin—has been appointed

to draft a new constitution and bye-laws for the St. Cecilia Philomathean Association.

—The new departure in the matter of examinations, which are to be held this year before Christmas, makes things lively in the various classes. Those looking for promotions should see to it at once that their efforts may be successful.

—Several weeks ago, "McKinleyed" seemed likely to become a recognized epithet conveying the idea that the price of an article was arbitrarily increased; at present, a "McKinleyed" party means one that has been "sat on with the emphasis of a pile-driver."

—Are not some of the corresponding secretaries of the various College societies a little slow? Reports of meetings and games should be sent in promptly. ~~It~~ The sooner reports of games and meetings are handed in, the greater satisfaction will be given all around.

—The sixth regular meeting of the St. Stanislaus' Philopatrian Society was held Wednesday, Nov. 12. A well-written essay on the "Life of St. Stanislaus" was read by Mr. B. Bates. This was especially appropriate, as the occasion was the eve of the patronal festival of the society. After this an interesting debate was participated in by the members.

—On Thursday afternoon, at 3.30 o'clock, the officers and members of the St. Stanislaus' Philopatrian Association, with the members of the Crescent Club Orchestra, assembled in the Junior dining-room where an elegant spread awaited them in honor of their patronal festival. It is needless to say that all present did ample justice to the repast. The boys return a vote of thanks to their worthy President, and to all who aided in rendering the occasion so enjoyable.

—The Philodemics will hold their weekly meetings hereafter in the parlors of the St. Cecilians. Rumors are afloat that these parlors are to be refitted, and we feel assured that the Philomatheans will not be permitted by their older brothers to draw too extensively on their own treasurer. This may account for the eager inquiries as to the Philodemics' financial representation made by some clever-minded Juniors at the last meeting of the leading organization of the house.

—The sixth meeting of the St. Aloysius' Philodemic Society was held on Saturday last. Questions were answered by H. C. Murphy and P. Fleming, and commented upon by the President, Father O'Neill. The debate, "Resolved, that the late McKinley bill is for the best interests of the people of this country," was ably discussed by N. Sinnott and L. Gillon for the affirmative, and by J. B. Sullivan and J. R. Fitzgibbon for the negative. Both sides gave utterance to a flow of language that would be surprising even in more experienced and practical politicians, and at the end of each speech a deserved applause was given by the much-inter-

ested listeners. A vote was taken which gave the negative a closely shaven victory.

—LAW COURSE.—Professor Brick is giving lectures on Criminal Law in the mornings, and Professor Hubbard is giving lectures on Code Pleading in the evenings.—The Debating Society will be conducted by Father Walsh in the absence of the Dean of the Law Department, who has gone to Dakota to draw up a treaty with the Indians there.—At the last meeting of the Moot-Court, the case of John Archer *vs.* the South Bend Elevated RR. Co. was tried. Judge Hoynes sat in court. Messrs. McConlogue and Chute appeared as attorneys for the plaintiff, and Messrs. O'Neill and Mauley as attorneys for the defendant. The arguments on both sides were very animated. It was an action on case for \$1500 damages for property abutting the street on which the railroad was laid. The court awarded the damages.

—That great enthusiasm is manifested by the members of the Orthography classes is evidenced by the earnestness with which they enter into the spelling contests, which of late form an important part of the class work of these classes. On a visit to one of these classes some time ago, the Rev. Director of Studies offered a premium to the member who would spell down his companions, and in fulfilment of that promise an opportunity was given to the pupils of the first Junior spelling class on Wednesday last, to test their proficiency in that very important branch of education. Under the leadership of Masters James Tong and B. Gifford the class, divided into two sections, battled for three quarters of an hour when the contest narrowed down to two. H. Des Garennes and W. Nichols fought against each other in generous rivalry for some minutes, and it was thought that these two young men would have to draw for the prize; but the failure on the part of W. Nichols to insert an *i* in the right place gave the victory to Des Garennes, who was heartily applauded by his companions. Words of congratulation and encouragement were spoken by the visitors present. Amongst those who displayed a great degree of proficiency in tackling the words, as given out by the Professor, were Masters Tong, Gifford, Quill, Anson, Ellwanger, Connolly and Nichols.

—FOOTBALL.—On Tuesday last the University Football Championship was contested between Sorin and Brownson Halls. It was an elegant fight, and hardly won by the Sorinites. Some sharp playing was done on both sides, and the ball was apparently independent in its movements, now hugging the cedar planks of the Sorinites, now whizzing into the dangerous circle of the Brownsonites. Brownson Hall had the kick off, and gradually rolled the ball into the outer works of the Sorinites, then back the egg flew from the hoof of D. Cartier into the sacred region of the Brownsons; so, back and forth it went, kicked and squeezed to pieces, with N. Sinnott embracing it at one time and C. Gillon

crushing it at another. Sinnott and Clayton shared honors for the Sorinites, while A. Cartier, the duet and L. Gillon claimed ribbons for the Brownsonites. The second half was the counterpart of the first, with little hand-ball acts and base sliding for refreshments. Charlie G— was everywhere and nowhere; he was "clean out of shight," with Clayton and the Sinnotts holding to his shoe-strings in hopes of obtaining a goodly slice of the moon. At last Tom Coady was gently forced to yield two points to the Sorinites as a compulsory token of their abilities. The close of the game found the Sorinites victorious with a score of 2 to 0.

The playing was sharp, many new men showing themselves ready to pass through the thrashing machine at the barn. The prospects for a team are bright; the men are quick to learn and willing to master the game. The following are the teams:

SORIN HALL: E. Schaack, J. B. Sullivan, N. Sinnott, R. Sinnott, C. Paquette, R. Fitzgibbon, M. Reynolds, *rushers*; J. McGrath, *quarter back*; J. Clayton, C. Gillon, *half backs*; D. Cartier, *full back*.

BROWNSON HALL: T. Coady, P. Coady, J. Manley, L. Gillon, Weakland, L. Davis, F. Walsh, *rushers*; J. Sinnott, *quarter back*; F. Keenan, P. Fleming, *half backs*; W. Cartier, *full back*. B. Paul, *referee*.

—One of the initial literary novelties in South Bend was a parlor lecture, and it remained for Mrs. Clement Studebaker to try if it could be made a success in a city which has the perhaps undeserved reputation of being the poorest lecture city of its size and importance in the United States. Mrs. Studebaker's nerve was commendable, and she deserves the gratifying success she achieved. The lecture was given last evening at Tippecanoe place, the great hall of the Studebaker residence being used for the main audience room, while the parlors and library held the overflow. The hall itself has a seating capacity of about two hundred. Its polished floor was covered with canvas and rugs, and folding chairs were utilized for seats. Prof. M. F. Egan, of Notre Dame University, who has a national reputation as novelist, poet, journalist, lecturer, essayist and critic, was the lecturer, and told the audience about "The Pests of Society." Before beginning his lecture the audience was favored with a vocal selection by Prof. Frederick J. Liscombe, teacher of vocal music at Notre Dame. He rendered Longfellow's charming poem, "The Day Is Done," accompanying himself on the piano. The rendition was so well executed that an *encore* was insisted upon, and was answered with a simple ballad. There was much guessing as to what Prof. Egan would pronounce the pests of society. Would they be the overdressed ladies who pound pianos? the over-painted ladies? the dudes who drawl and smoke cigarettes, and pose and dwaddle and think life is not worth living except among themselves? His pests of society were none of these. They were not animate but inanimate pests—trashy novels. He drew a strong comparison between the characters found

in the novels of such writers as Amelie Rives, "The Duchess," Bertha M. Clay and those found in the writings of Thackeray, Dickens and Scott. He asked his hearers to compare the everyday life of the trashy novel hero or heroine, with the everyday life of one of Dickens' characters, for example, and see which was the truer to actual life. In the trashy novel there was nothing to be learned of real life, of real society, of manners. The novel of a Dickens, or a Thackeray was written for a purpose—to reform abuses, to make its readers familiar with the actual phases of life in all grades of society. The true novelist must have experience through meeting and assembling with the characters he portrays. This Dickens had, through his profession of journalism. In conclusion, Prof. Egan gave his own experience of a novel writer, to the great amusement of his audience. At its close he was heartily congratulated. He left last night for Buffalo, New York, where he will deliver two lectures.—*South Bend Tribune, Nov. 12.*

Roll of Honor.

SÓRIN HALL.

Messrs. A. Ahlrichs, Allen, Burger, Berry, Blackman, Brady, Bachrach, Brelsford, Cavanagh, Cartier, Clayton, L. Chute, F. Chute, Daniels, DuBrul, Hackett, Herman, Hummer, Hoover, Hempler, Howard, Murphy, Morrison, Neef, O'Neill, W. O'Brien, Paradis, Prichard, Paquette, Prudhomme, Rother, Reynolds, Schaack, O. Sullivan, C. Scherrer, N. Sinnott, R. Sinnott, E. Scherrer, J. B. Sullivan, F. Vurpillat.

BROWNSON HALL.

Messrs. E. Ahlrichs, Aarons, Blameuser, Bell, Barclay, Benz, Burch, Cassidy, Crall, Correll, Combe, Carroll, T. Coady, P. Coady, Colton, Cartier, Dechant, Dela Pena, Dahler, Dacy, Devanney, Frizzelle, Fleming, Guertin, L. Gillon, Gruber, Gaffey, Heinemann, Hennessy, Heard, Hauskee, Houlihan, Hubbard, Johnson, Jacobs, Kearns, J. King, Karasynski, Keenan, Krembs, Kelly, T. King, Lesner, Layton, Lorie, Long, Langan, Lindeke, Myler, Mauly, Mitchell, Monarch, Mahany, Maurus, McAuliff, McDonnell, F. McKee, J. McKee, McConlogue, McGonigle, McErlain, McWilliams, J. Newman, Olde, O'Shea, G. O'Brien,* Powers, Philips, Roper, Rudd, Robinson, F. J. Sullivan, Schwarz, Stanton, J. F. Sullivan, Sanford, Steiger, Spalding, Tenn, V. Vurpillat, Vital, White, Wall, Wood, Weakland, Zimmerman, Zeitler.

CARROLL HALL.

Messrs. Anson, Booher, Burns, Boland, Ball, E. Bates, Brady, Bachrach, Browning, B. Bates, Boyle, Brown, Casey, Cole, Carney, C. Connor, W. Connor, Cregier, Connolly, Collins, Cheney, Coll, Connors, DuBois, E. Drumm, Delany, Dempsey, Dorsey, De Lormier, Ellwanger, Fitzgerald, Falk, Fox, Falvey, Gibert, Gillon, J. Greene, Garennes De, G. Gilbert, A. Greene, Glass, Hannin, Hagus, Hoerr, Hake, Haddican, Hahn, Jackson, Jewett, Kearney, Kanmeyer, Keith, Langevin, Luther, S. Mitchell, Mattox, Mott, McCartney, A. McPhillips, McDonough, McLeod, H. Mitchell, H. Nichols, Nester, W. Nichols, Neef, O'Neill, Orton, Pope, Pomeroy, Palmer, Prichard, Quill, M. Quinlan, Russell, Renesh, Regan, Roper, Reilly, Scallan, Sugars, Stokes, Stapleton, Sutter, E. Smith, Treff, Tong, Tucker, Teeter, Thornton, Wellington, Weinmann, Wolff, Welch, Yingst, Zinn.

ST. EDWARD'S HALL.—(Minims.)

Masters Ayers, Allen, Ball, F. Brown, Bixby, Blumenthal, Burns, Blake, W. Crawford, A. Crawford, A. Coquill-

lard, J. Coquillard, Cornell, Coon, Curry, Crandall, Cross, Chapoton, Croke, Christ, L. Donnell, S. Donnell, Drant, Everest, C. Furthmann, W. Furthmann, E. Furthmann, Fuller, Fischer, Fossick, T. Finnerty, W. Finnerty, Freeman, Girardin, Girsch, Griesheimer, Hoffman, Hathaway, Haddican, Hamilton, Higginson, Howell, Jonquet, King, Krollman, Kuehl, Kern, Langley, Loomis, Lonergan, Levi, Lounsbury, T. Lowrey, G. Lowrey, Longevin, McCloud, McPhee, Myers, McGuire, McIntyre, McPhillips, H. Mestling, E. Mestling, Marre, Nichols, O'Neill, Oatman, Otero, Priestly, Pellenz, Pieser, Paul, Ransome, A. Ronning, Rose, Russell, Steele, Stephens, G. Scherrer, W. Scherrer, Trujillo, Trankle, Vorhang, Wilcox, Warburton, White, Washburne, Windmuller, Zoehrlaut.

Class Honors.

COMMERCIAL COURSE.

Messrs. Guertin, Mug, J. Newman, Wall, Frizelle, Rebillot, Parker, Flynn, Kelly, Murphy, Greene, Boland, F. Roper, McCartney, Ellwanger.

PREPARATORY COURSE.

Messrs. Kearns, Houlihan, Karasynski, W. Newman, J. F. Sullivan, Zeitler, Phillips, Manley, Mock, Kyle, Sanchez, Vidal, Walsh, Hauske, S. O'Brien, P. Coady, Schaack, Hubbard, Lesner, Weakland, Gaffey, Crall, W. Cartier, Burch, T. King, Gerlach, Hack, Foley, Bergland, Burns, Ball, W. Connor, Vandercook, E. Scherrer, Hagus, Davidson, McDonnell, Boyle, Browne, Hill, De Lormier.

List of Excellence.

COMMERCIAL COURSE.

Book-Keeping—Messrs. Frizzelle, Greene, Mug, Stanton, Ellwanger, Flynn, Guertin; *Arithmetic*—Messrs. Greene, McCartney, F. Roper, Crall, Frizelle, Rebillot, Weakland, Ellwanger; *Grammar*—Messrs. Weakland, S. Dela Pena, Burns, DesGarennes; *Reading*—Messrs. Connolly, Farrell, Quill, Tong, *Orthography*—Messrs. Tong, DesGarennes; *Geography*—Mr. Frizzelle; *United States History*—Messrs. Frizzelle, Guertin, L. Langevin; *Penmanship*—Messrs. Mug, J. Greene, F. Roberts, Johnson; *Geography*—Messrs. Ball, L. Langevin.

PREPARATORY COURSE.

Arithmetic—Messrs. Hubbard, Richardson, Rudd Bergland, P. Gillon, Bachrach, J. Brown, Singler; *Grammar*—Messrs. Bergland, Hagus, Mug, Frizzelle, Bundy, Dierkes, Davidson, Hake; *Reading*—Messrs. Bundy, Bell, Colton, Richardson; *Orthography*—Messrs. Richardson, J. Brown, Cheney; *Geography*—Messrs. Richardson, Hubbard; *United States History*—Messrs. Bundy, Hubbard; *Latin*—Messrs. Maurus, Palmer, Neef, Tenn, Keough, DesGarennes; *Greek*—Messrs. Morris, Hennessy, J. Fitzgerald, Dechant, J. Flynn; *Algebra*—Messrs. Dechant, Ahlrichs, A. Prichard, Wood, Flynn; *Reading*—Messrs. G. McDonnell, F. Mahany, Henry; *Orthography*—R. Hawthorn.

A LITTLE EXCURSION IN FRENCH.

Casse-tête trouvé dans un journal de province:

M. Lamerre a épousé Mlle. Lepère; de ce mariage est né un fils qui est devenu *le maire* de sa commune. Monsieur, c'est *le père*; madame, c'est *la mère* et les deux font *la paire*. Le fils est *le maire Lamerre*. *Le père*, quoique père, est resté *Lamerre*; mais *la mère*, avant d'être *Lamerre* était bien *Lepère*. *Le père* est donc *le père* sans être *Lepère*, puisqu'il est *Lamerre*, et *la mère* est *Lamerre* étant née *Lepère* mais n'a jamais pu être *maire*. *Le père* n'est pas *la mère* tout en étant *Lamerre*. Si *la mère* meurt, *Lamerre*, qui est *le père* et qui n'a jamais été *le père* de *la mère* du *maire*, *le père* dis-je, devenant veuf, *la perd*, et *le père Lamerre*, ainsi que *le maire Lamerre* perdent la tête, et nous aussi.—*Courrier des États Unis*.

* Omitted by mistake last week.

St. Mary's Academy.

One Mile West of Notre Dame University.

—Thanks are extended Mr. M. Finnerty, of Denver, for the gift to the museum of several fine mineral specimens.

—The Graduates and Third Seniors took part in the reception of last Tuesday evening. The Misses Balch, Currier, Hurff and Tormey lent the charm of music to the pleasure of the entertainment.

—Never did the United States Signal-office clerks evince so strong an interest in weather signs, as the young ladies have since Archbishop Ryan's visit to St. Mary's. With Father Ryan, the poet-priest, one is tempted to say: "I often wonder why 'tis so."

—The second lecture of the regular series on topics relating to music was given on Saturday evening. The early history of music was clearly outlined, and the paths to be followed in tracing the progress of this art through the different nations was indicated. Close attention on the part of the audience marked interest and appreciation.

—For some time the question of a paper edited by the Juniors has been agitated, and, to the surprise of many, the question was solved on Sunday last by the issue of a genuine paper composed by the following Juniors: the Misses Quealy, Soper, Tormey, Clifford, M. Burns, O'Mara, Wurzburg and Reeves. The name of their literary effort was given in this quaint couplet:

A rose of love in crystal vase
Of sinless heart my name doth trace,
Rosemary!

Leona Reeves and Mabel Clifford were the readers, and they brought out both wit and wisdom with good effect. At its close, Very Rev. Father General complimented the Juniors, and invited Rev. Father Zahm to speak, which he did, offering every encouragement to beginners in the line of writing. He concluded by hinting at a paper from the Minims, which hint was developed by Father General into a request—which is, of course, a command to his loving children—that the Minims have a little paper of their own.

—The gallery of Arundel pictures, a description of which was given in these columns several weeks ago, has been enriched by eight new publications from the London Society. The copies are: "Christ Bound to the Column," after the fresco by Bazzi, now in the Academy of Fine Arts, Sienna; "The Hunt," after the fresco by Romanino, in the Castle of Malpaga, near Bergamo; "St. Catharine of Alexandria Pleading Before Her Judges," from a fresco by Pinturicchio, in the Vatican; "The Primavera," after the painting by Botticelli; "The Betrothal of the

Virgin," after the fresco by Lorenzo Di Viterbo; "St. Jerome in His Study," "St. George, Baptizing the Princess Cleodolinda and Her Father," and "The Calling of St. Matthew," after paintings by Carpaccio.

—A large addition of apparatus made by the celebrated mechanicians, Duboscq, Ducrelet and Koenig, of Paris, and by the Société Genevoise of Switzerland, has just been placed in the physical cabinet. Among the instruments are several large and beautifully mounted lenses, mirrors and prisms, implements for illustrating the laws of the reflection and refraction of light, and for showing the phenomena of polarization of light, a large direct vision spectroscope of five prisms, a goniometer, a spectrometer reading to ten seconds, a magnificent colladon apparatus for showing total reflection of light in a liquid vein, instruments of various forms for demonstrating the laws of rotatory motion, galvanometer of low and high potential, thermo-electric batteries, thermo-electric multipliers, etc. These, with Koenig's beautiful apparatus for illustrating the phenomena of sound, will give our young physicists an excellent means of studying experimentally some of the most fascinating branches of physical science.

The Heart of a Rose.

Enshrined within the bud, the white rose sleeps,
And veiled are all its beauties from our gaze,
Till 'neath the touch of Time the petals raise;
The fragrance of the flower our senses steeps
With joy; and when the hour of twilight creeps
Abroad, soft perfume on the evening strays,
That breathes of sunshine and of glad June days,
When bright-hued bee a honey harvest reaps.

As bees are drawn by sweetness of the flower
To treasures that within the leaves repose,
So virtue, which makes human hearts its bower,
Around loved ones its wealth of fragrance throws.
The gift of winning souls, be it thy dower,
And may thy heart be as the pure, white rose!

ROSE VAN MOURICK (Class '91).

Rivalry an Incentive to Efforts.

The desire to attain success in any calling or undertaking in life is to be found in the heart of even the most indolent person; and though in such a resting-place it remains an empty wish, in the mind and heart of the energetic man it frames itself into a purpose strong and efficacious. To some there is no better spur to renewed efforts in any line of action than success: it stimulates them to new undertakings, makes them lose sight of difficulties; in fact, it gives them vitality; to others, failure serves to arouse vigor, and the very disappointments they

meet become stepping stones to higher things; to all classes is the spirit of rivalry an incentive to great efforts, and to emulation do we owe the progress which marks our age. We find the desire to excel in the disposition of the little child, and it forms a powerful motive in his scholastic career: class-work is rendered interesting by friendly competition; prizes are offered, rewards held out, and all this to keep active the spirit of ambition. In the walks of real life, the professions seems to be so many courses along which men are racing towards the goal of eminence; all their talents are brought into requisition, and even unlawful measures are used to throw obstacles in the way of one another. Political preferment is the grand object towards which thousands have their faces turned, and so persistently are their eyes kept on the goal, that they do not see the ruined lives lining the path to the end of their ambition.

To the person just entering upon the duties of mature years, the spark of ambition is an essential element in his qualifications. Feeling its warmth, he looks up hopefully, and he sees many roads pleasant to behold; smiling faces and friendly hands are around him; and if at this all-important moment he takes the right road, the companions he meets travelling his way will serve but to keep up his strength, and success must crown his efforts. Literature, science and art owe much to the spirit of rivalry, which has developed possibilities into wonderful realities, and has given to the world the masterpieces it so much admires.

The good resulting from competition may be understood better if one considers the results of its absence. In school-life, where there is no desire to excel, there is no improvement; in real life, where there is no emulation, business is not prosperous; public men not fearing rivals grow lax in the performance of duty, and, as in stagnant water, the film of inaction forms over all things, and untold evils generate beneath that covering. It is true, bitterness, heart-aches, and injustice often spring from an inordinate desire to excel; but all things may lead to evil when carried to excess; and when the opposite qualities, ambition and indifference, are weighed in the balance, the scale must assign the greater amount of good to the former.

Even in the spiritual life is a holy ardor necessary to incite one to continued efforts in the way of righteousness; and with the examples of the saints before us, and the edifying lives of those around us, we are strengthened to strive manfully for the prize of eternal life.

LAURA GRIFFITH (*First Senior Class*).

Roll of Honor.

SENIOR DEPARTMENT.

Misses E. Adelsperger, Allen, Balch, Bassett, Bero, Bunbury, E. Burns, M. Byrnes, Brady, Breen, Bradford, Beach, Black, Bonebrake, Clarke, Currier, Coleman, Charles, Chase, Churchill, Clayton, Cohoon, Cochrane, Campbell, Cowan, Crilly, A. Cooper, Call, Dority, Deutsch, L. Du Bois, B. Du Bois, Davis, M. Donehue, Mary Donehue, Dougherty, Daley, Evoy, Eisenstädt, Fitzpatrick, Fehr, Fitzsimmons, Griffith, Gibbons, Green, Galvin, Good, Horner, C. Hurley, K. Hurley, Hurff, Hughes, Haitz, Howe, Maude Hess, Mollie Hess, Minnie Hess, Hunt, Hutchinson, Hanson, Hopkins, Kirley, Kieffer, Kingsbaker, Kinney, Lauth, Lewis, Lerdwig, F. Moore, McFarland, N. Morse, M. Moynahan, A. Moynahan, Murphy, M. Moore, Murison, McCormack, Mullaney, McCune, S. McGuire, N. Moore, A. McPhillips, Nacey, Nickel, Norris, Niemann, Naughton, C. O'Brien, O'Leary, Patier, Pugsley, Pengemann, Quirk, Quinlan Quinn, A. Ryan, G. Roberts, M. Roberts, Root, Rentfrow, Rizer, Ruger, Spurgeon, Stokes, M. Smyth, Sanford, M. Schermerhorn, N. Schermerhorn, Thirds, Tipton, Tod, H. Van Mourick, R. Van Mourick, Violette, Wile, Witkowski, G. Winstanley, B. Winstanley, M. Wagner, Whitmore, Wolffe, Waldron, Young, Zahm.

JUNIOR DEPARTMENT.

Misses Augustin, M. H. Bachrach, Boos, M. Bachrach, M. Burns, Culp, A. Cowan, Crandall, Clifford, Dennison, Doble, Fossick, Gilmore, Girsch, Hickey, Holmes, Hammond, C. Kasper, Kellner, Kelly, McLoughlin, Meskill, O'Mara, Mabbs, Quealy, Reeves, M. Scherrer, Soper, J. Smyth, S. Smyth, Tormey, Van Liew, Wurzburg, Wagner, White.

MINIM DEPARTMENT.

Misses Eldred, Egan, Finnerty, Girsch, Hamilton, L. McPhillips, McCarthy, McKenna, Otero, L. Smith, V. Smith, Windsor.

Class Honors.

GRADUATING CLASS.—Misses Balch, Clarke, Currier, C. Hurley, K. Hurley, Hurff, Moore, Morse, McFarland, O'Brien, Horner, Van Mourick.

1ST SENIOR CLASS.—Misses Adelsperger, Dority, Fitzpatrick, Morse, Griffith, Nester, Nickel, Quealy, Thirds, Violette, Wile, Hamilton, English.

2D SENIOR CLASS.—Misses Coleman, Gibbons, Hughes, Haitz, Howe, Lynch, Murphy, A. Ryan, C. Ryan, Spurgeon, Stokes, Bassett.

3D SENIOR CLASS.—Misses Bero, Bunbury, Butler, Charles, Chase, Churchill, Clayton, Cohoon, Davis, Dempsey, Donehue, Eisenstädt, Green, Kimmell, Lauth, Lewis, Moore, Murison, Norris, Patier, Pugsley, Quinlan, Roberts, Sanford, Smith, Margaret Donehue, Zahm, Kirley, B. Winstanley, M. Burns, Tormey, Reeves, Ludwig.

1ST PREPARATORY CLASS.—Misses Byrnes, Beach, Brady, Cochrane, Farwell, Galvin, Good, Grauman, M. Hess, Maude Hess, Hutchinson, McCormack, Mullaney, Moore, Rentfrow, Roberts, Shermerhorn, Van Mourick, Wagner, Witkowski, Cooke, Campbell, Cooper, Clifford, O'Mara, Wurzburg, Soper.

2D PREPARATORY CLASS.—Misses Breen, Butler, Bradford, Cowan, Dougherty, Evoy, Fehr, Hanson, Hunt, Johnson, Kasper, Kieffer, Fitzsimmons, S. McGuire, Moynahan, Niemann, Naughton, O'Leary, Quirk, Quinn, Root, Rizer, Ruger, Shermerhorn, Tipton, Whitmore, Young, O'Brien, Wolff, Bachrach, M. Davis, E. Davis, Gilmore, Hammond, Kelly, Meskill, Palmer, Scherrer, Smith, E. Wagner.

3D PREPARATORY CLASS.—Misses Daley, Hopkins.

JUNIOR PREPARATORY CLASS.—Misses Black, Waldron, Adelsperger, Bartholomew, Culp, Dennison, Fossick, Girsch, Holmes, Hamilton, Hickey, Kasper, Kellner, Mabbs, Robbins, Smyth, Van Liew, Cooper, Doble.

1ST JUNIOR CLASS.—Misses Bachrach, Coady, Cowan, Mills, Schaefer, Smyth, White.

2D JUNIOR CLASS.—Misses McKenna, Crandall, McLoughlin, Silvey, Eldred, Finnerty, Hamilton, McPhillips, Otero, Egan, Windsor.